

VICHARA SAGARA

A Treatise in Advaita Philosophy



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VOLUME 03

Chapter 1

General Establishment of the Fourfold Connecting factors

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CHAPTER 1 & 2



Anubandha Chatushtaya

Topic 34 to 39



(३४) अत्र प्रथमाक्षेपः-यदुक्तमनर्थनिवृत्तिः परमानन्दावासिश्वग्रन्थस्य परमप्रयोजनमिति,
 तत्र सङ्गच्छते। यतः सर्वेष्वपि वेदन्तेषु जीवस्यपरमानन्दरूपत्वं वर्णितम्।
 भवद्विरपि तथैवाङ्गीकृतम्। लोके त्वप्राप्तस्यैव प्राप्तिर्युज्यते। न तु सदा
 प्राप्तस्यैव प्राप्तिः कदाचिदपि सङ्गच्छते। तस्मात्सदा परमानन्दस्वरूपस्यैव सत(ः)
 आत्मनः पुनः परमानन्दप्राप्तिकथं सर्ववाप्यसंभावितमेवेति।

Purva Pakshi – Objection :

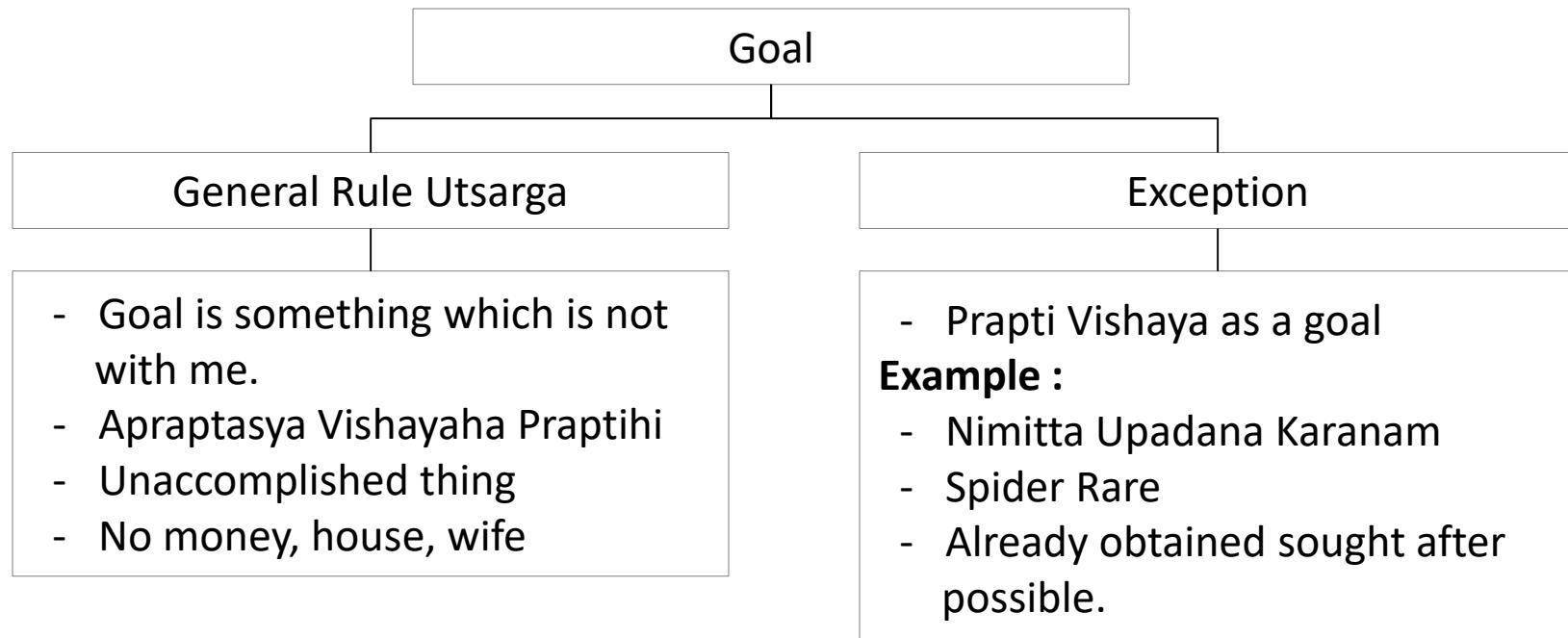
- Moksha you defined can't be Prayojanam for any student.
- Moksha as benefit in appropriate, as per your definition, illogical. why?

Anartha Nivrittihī :

- Freedom from Samsara, Paramanda Avaptihi.
- Attainment of Svarupa Ananda, Granthasya Parama Prayojanam.
- In all scriptures, it is mentioned that Jiva is already endowed with Parama Ananda Svarupam.
- Infinite happiness of Jiva has been mentioned.
- He need not attain Paramananda, its already Siddham.

- Why we require Vedanta as means which is already attained, my nature.
- We look for which we do not have, Apraptasya Praptihi Eva Prayojanam Bavati.
- Moksha = Prayojanam Bavati.
- Moksha = Praptaha category.
- Praptasya Sada Praptihi is illogical.
- I Jiva am all the time of Nature of Ananda, not experiential Ananda, infinite Ananda can't be objectified, already my Svarupam.
- Why should I work for attaining Moksha.
- Why class if you promise at end that you are going to give me something that I already have.
- That can't be Prayojanam.
- If so, will say only fools attend class, not intelligent ones.
- Asambavitam Eva Akshepa.
- Do you want chocolate or Moksha?
- I don't have Chocolate, have already Moksha, give me Chocolate is being practical.

३५) तत्समाधि: --एतादृशपूर्वपक्ष्याक्षेपश्वणमात्रेणाद्वैतग्रन्थोक्तप्रयोजनेऽनादरो न कार्यः।
 वेदान्तज्ञानोपदेष्टसद्गुरुकृपालेशपात्रीभूतानामीदृशाशेषसन्देहतूलनिरासस्य
 दृष्टान्तप्रचण्डवातवलेन



Nyaya in Vedanta :

- Kanta Chamikaram Nyaya.

I) Gold Chain on neck but hidden, hence searching.

II) Key in pocket, concealed by Kurchief, searching.

Nyaya in Vedanta :

- Kanta Chamikaram Nyaya.

I) Gold Chain on neck but hidden, hence searching.

II) Key in pocket, concealed by Kurchief, searching.

- **It is Praptam but still searching under one condition :**

Concealed from knowledge due to concealing factor, as though nonattained.

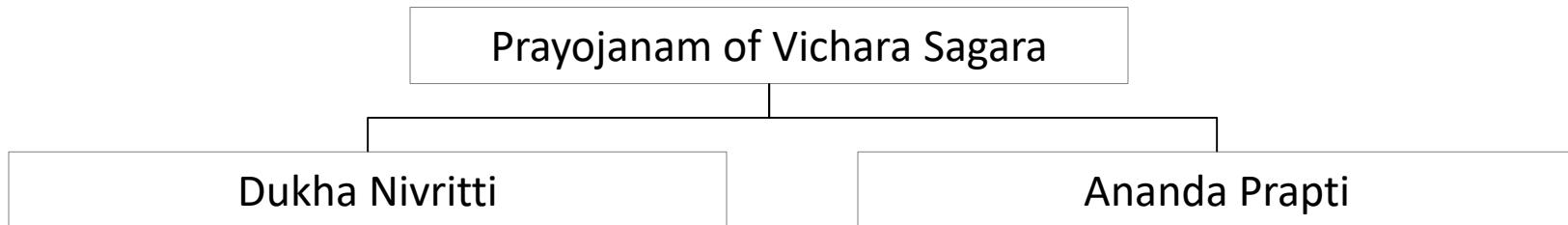
- Superimposition of status of Apraptum upon Prapta Vastu (key).
- Temporarily Praptastvam is covered, superimposed Apraptatvam.
- Superimposition of Snake on Rope, Apraptatvam on Praptam.
- Once it has been mistaken Apraptam status, it becomes object of search.
- Because of concealment of fact, object which should not be object of search becomes object of search, called superimposition.
- When you search it becomes a goal.
- Because of Avaptastvam, superimposition, my own misconception, non goal becomes goal because of my misconception.
- Misconception can convert Praptum into Apraptum.
- Non Prayojanam – goal into Prayojanam, goal.
- Once nongoal becomes goal, searching becomes relevant as long as it has goal status.
- Key enjoys goal status of because of concealment.

- Possible when Prapta Vastu is concealed, temporarily it becomes Apraptam, Prayojanam.

Sadhana :

- Relevant until I understand infinite Ananda Moksha is my nature.
- We say, understood Moksha but when will I get?
- How much time required in Samadhi.
- This is wrong question.

Revision 30 :



- Vritti Purvaka Ananda Prapti = Moksha.
- 2 Purva Pakshi.

Topic 34 : Purva Pakshi

- Moksha can't be Prayojanam or Goal of Vedanta study.
- Goal – should be not yet accomplished.
- What is accomplished can never be goal at all.
- Ananda presented as goal of Moksha but it can't be goal for anyone.

- Vedanta reveals Ananda as ones Svarupam, Already accomplished but it is not known as Svarupam till one comes to scriptures.
- How can Ananda be treated as Goal?
- Praptasya Lakshyatvam Neiva Sambavati.
- Apraptasya Eva Lakshyatvam Prayojanatvam Sambavati.

Example :

- Person already Parent.
- Can desire 2nd child, not parenthood status.
- Can desire grandparent status, not accomplished.
- Anandasya Praptatvat, Laksyatvat, Prayojanatvam Na Sambavati is Purva Pakshi objection in topic 34.

Topic 35 : Nishchaladasa Answer

- **Even though Ananda Svarupam accomplished, but we are not aware of the fact that Ananda is our Svarupam. Therefore, goal, Praptatvam.**
- When Praptatvam is not known by me, I mistake Prapta Ananda as Aprapta Ananda.
- Because of concealed nature of Praptatvam, I mistake it as Apraptatvam.
- Not really unaccomplished but it is as though unaccomplished.
- As though unaccomplished can become a goal.

To become a Goal

Actually unaccomplished

As though unaccomplished

- Apraptam Lakshyam Arhati.
- Moksha can be a goal.

- Why Moksha can have Prayojanam?
- Students with grace of Lord.

Objection of Purva Pakshi	Removed by
Like cotton	Wind of proper example

Example :

- Bangle in hand, concealed by sleeve, person thinks it is lost, missed.
- Praptam Bangle, still searching.
- Guru Pushes sleeve up, student discovers seemingly lost bangle.

2 fold benefit

Apraptasya Prapti

Praptasya Praptihi

Sadhana = Karma

Sadhana = Jnanam

- Manyamana, thinks as though accomplished, lost bangle is gained.
- **In the same way, Paramanda Svaroopam Svatmani, my own nature, continuously searching, why?**
- **Prapta Ananda missing through concealment of ignorance.**
- Nitya Aparokshataya Chaitanya Svaroopam, Ananda Svaroopam I discover.
- Sada Prapte Api, even though ever accomplished, because of ignorance I missed it.
- When did ignorance come? How? From where?
- Wrong questions, it never came, Anaadi Vasanaya, we are born with that capital.

Apraptasya Branthya :

- Misconception, Moksha has to come in Nirvikalpa Samadhi through Kundalini Yoga.
- Jivatma need not travel up to meet Paramatma.
- Jivatma is Paramatma and Paramatma is all pervading.
- Brahman is Paramananda Svarupam.
- I have knowledge, no Ananda is misconception.
- Brahma Upasana needs to be done to attain Brahman is delusion.
- Amruta Dhara flows in meditation is Yoga Shastra, wrongly imported into Vedanta.
- Looking for future Ananda is foolishness.
- Nischaladasa has courage to criticize Scholars because he has support of Sruti.

I) Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तस्वर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्णिणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति । तदिदमध्येतर्हि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेककैः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti:
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,
sa eva tad abhavat, tathā ṛṣīnām, tathā manusyānām. taddhaitat paśyan
ṛṣir vāma-devaḥ pratipede, aham manur abhavam sūryaś ceti,
tad idam api etarhi ya evam veda, aham brahmāsmīti sa idam sarvam bhavati;
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eśām sa bhavati.
atha yo anyām devatām upāste, anyo'sau anyo' ham asmīti, na sa veda;
yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manusyam
bhuñjuḥ, evam ekaikāḥ puruṣo devān bhunakti; ekasminn eva paśāv
ādīyamāne'priyam bhavati, kim u bahuṣu? tasmād eśām tan na priyam
yad etan manusyā vidyuḥ ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- Mahavakyam.
- Who ever thinks he is Jivatma not Paramatma is a Pashu.

II) Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [I – 4]

यन्मनसा न मनुते येनाहर्मनो मतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५

*Yan-manasa na manute yena' 'hur mano matam
tadeva brahma tvam viddhi nedam yad-idam-upasate.*

What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here. [I – 5]

यच्छक्षुषा न पश्यति येन चक्षुःषि पश्यति
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ६

*Yaccaksusa na pasyati yena caksugmsi pasyati
tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What cannot be seen by the eye, but by which the eyes are able to see... Know That alone as Brahman and not this, which people do worship here. [I – 6]

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ७

*Yacchrotrena na srnoti yena srotram-idam srutam
tadeva Brahma tvam viddhi nedam yadidam-upasate*

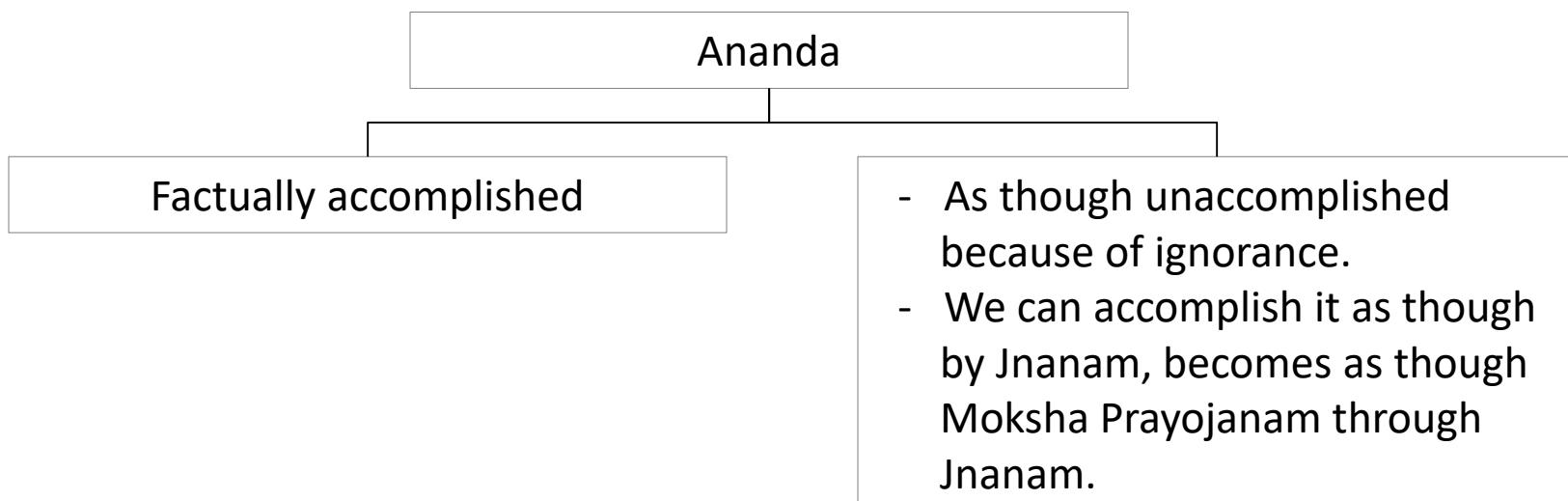
What cannot be heard by the ear, but by which the ears are able to hear... know That as Brahman and not this, which people here do worship. [I – 7]

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ८

*Yat pranena na praniti yena pranah praniyate
tadeva Brahma tvam viddhi nedam yadidam-upasate*

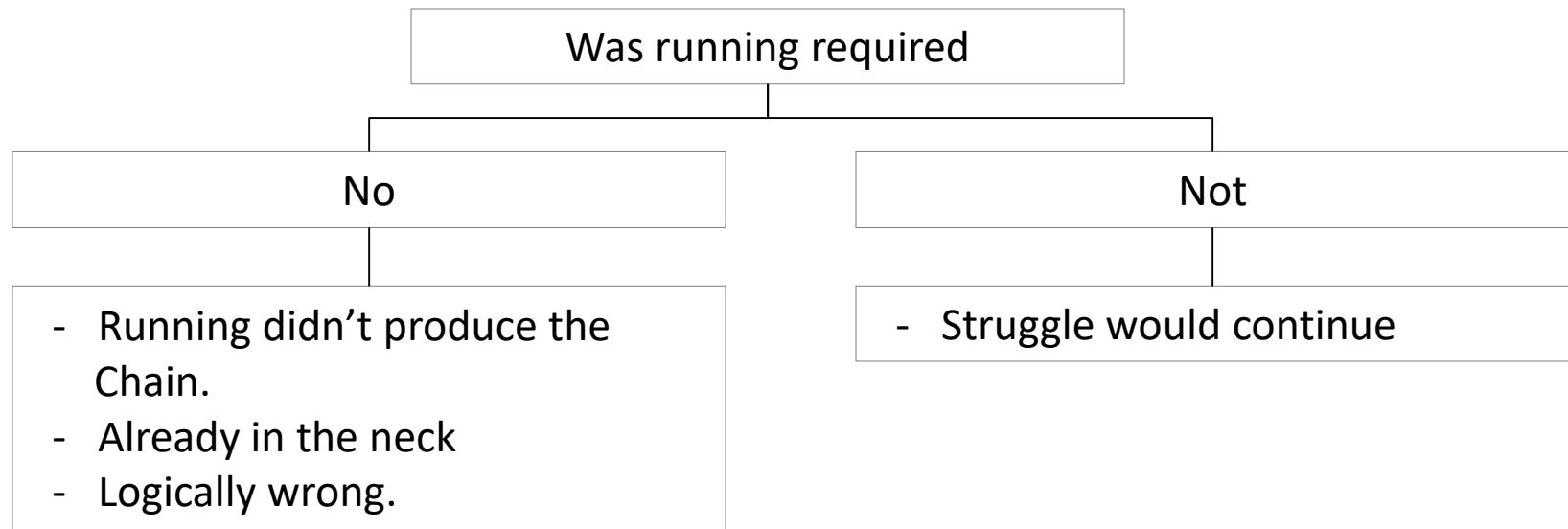
That which one breathes not with his breath, but by which breath is breathed... know That to be Brahman and not this, which people do worship here. [I – 8]

- Brahman is Atma, all pervading, never object of Meditation.
- Don't mistake yourself ever as Jivatma, you are eternally Paramatma.
- If you do, you are the greatest thief, stolen Paramatma status.
- **Every Samsari is a thief, stolen Paramatma status and hidden it somewhere and claims he is Jivatma.**
- For greatest Papam, Punishment is endless Samsara.
- Jivatma / Paramatma – Bheda Vadinas are Moorkhatra Angikaram, foolish.



Example :

- Missing gold chain on neck, thought he has forgotten to take chain from friend, was running to friends home to get the chain.



- Running is required to know that running was not required.**
- Vedantic study required to know that Vedanta study is not required to be a Mukta Purusha.**
- Study does not make me a Mukta Purusha, its my nature.
- Fortunate Samsaris with Punyam from previous Janmas attend class.

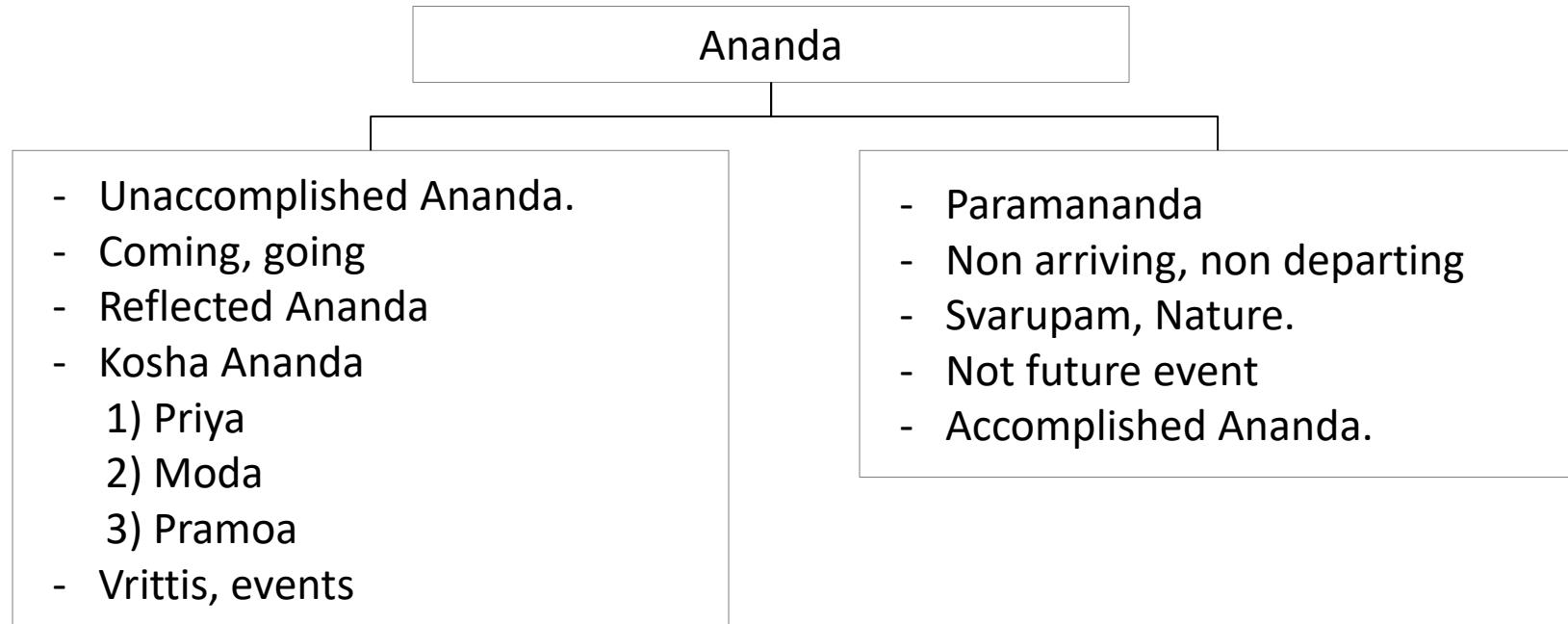
Vivekchoodamani :

दुर्लभं त्रयमेवैतदेवानुग्रहहेतुकम् ।
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ ३ ॥

durlabham trayamevaitaddevānugrahahetukam |
manusyatvam mumukṣutvam mahāpuruṣasamīśrayah || 3 ||

Very rare indeed are these three things and happen only due to the utmost Grace of God—a human birth, a burning desire for liberation, and the blessed refuge of an illuminated sage. [Verse 3]

- Jingyasa = Sign of Samsara.
- Vedanta Sravanam from Guru, Shanta Svarupa, Brahma Nishta, discovered fulfillment in himself, Prashanta Chitat, Brahmavit Varishta, Sat Purusha.
- Srotriya Brahma Nishta guru does not promise Ananda in future.



- Paramananda is highest Ananda attained with Vedantic Mahavakyam, coming from mouth of Guru.
- **Brahma Jnanam is always in the form of, claiming Aparoksha Jnanam, that Brahman I am.**

- Claiming is form of a thought in Jagrat Avasta, not thoughtless state.
- **I am Ananda Rupa Brahman, not experiential Ananda, but my Svarupam.**

Answer to Purva Pakshi :

- Even though Atma is of the nature of Param Ananda, Svaprakasha, Sakshi, Chaitanyam.
- Ananda Sarvada Asti.
- Sva Avidya Avrutatvat, because Svarupa Ananda is covered, Apraptatvam.
- Svaroopa Ananda appears to be non accomplished.
- We have experience of reflected Ananda in Priya, Moda, Pramoda Vrittis, we mistake Atma Ananda is also similar to that.
- Guru breaks the idea.
- Moksha Ananda not experiential Ananda but Prayojana Ananda, not subject to Arrival, Departure.
- **It is Moksha Ananda, because of which experiential Ananda comes and goes.**
- Claiming has to be done without looking for extraordinary experience.
- End of expectation = Moksha.

Revision 31 :

- Prayojanam of Vedanta Jnanam discussed in the form of Moksha.
- Moksha = Parama Ananda Prapti, Atyantika Dukha Nivitti.

Purva Pakshi :

Paramananda My nature already
Accomplished



- Praptasya Praptihi not logical.
- Only Apraptasya Praptihi logical.

Nischaladasa's answer :

- General rule, Apraptasya Praptihi.
- Exceptional case – Praptasya Praptihi.
- Because of self ignorance, don't know fact that I am already Ananda Svarupa.
- Therefore, as though not accomplished.
- **When ignorance removed by Vedanta Jnanam, come to know Parama Ananda is my nature.**
- Knowledge figuratively presented as accomplishing Paramananda.
- **Through ignorance, Paramananda is as though not accomplished.**
- **Through knowledge of Paramananda Svarupa it is as though accomplished.**
- As though accomplished also gives Prayojanam.

Example :

- Karna Kunti Putra status – when Kunti revealed this act then Kunti's words were useful.

- His inferiority complex went away.
- Benefit useful, Vedanta is very beneficial.
- Even if Atma is nature of Ananda, Svaprakasha, Moksha Svarupa api, in form of self evident Sakshi Chaitanyam, it is Avidya Vashat, it appears as though not accomplished because of concealment through Moola Avidya, self ignorance.
- **Because of Vedanta Sravanam, through an Acharya, Paramananda which is my own nature becomes evident in the form of Sakshi Chaitanya Rupam.**
- Bimba Ananda never experienced but is claimed as I.
- Sakshi Chaitanyam of 3 states.

Dakshinamurthi Stotram :

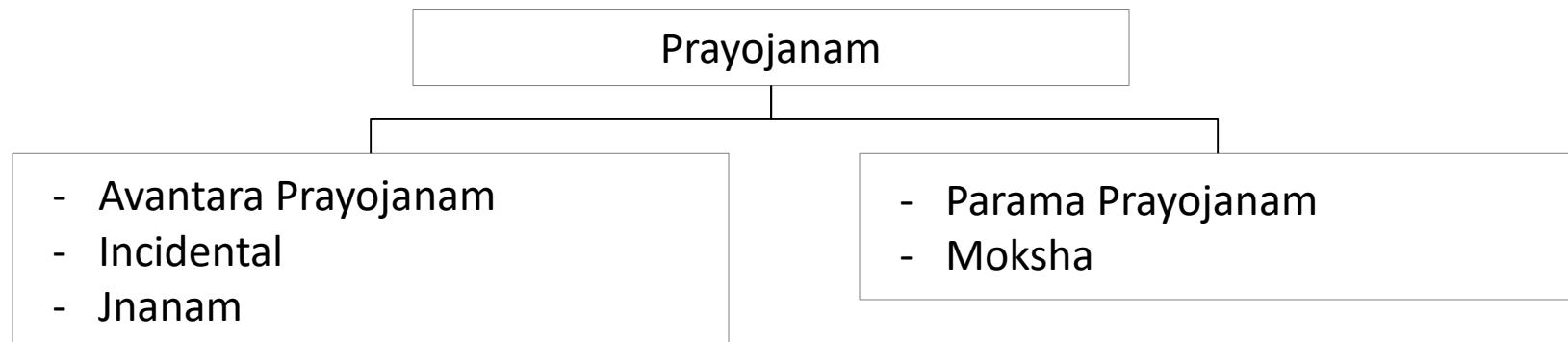
विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
 शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।
 स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः
 तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८ ॥

viśvam paśyati kāryakāraṇatayā svasvāmisambandhataḥ
 śisya cāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ ।
 svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ
 tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye ॥ 8 ॥

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 8]

- **Buddau Sakshi Rupena Chaitanyam Avabhasate.**
- Ever evident and claimed as I am Ananda.

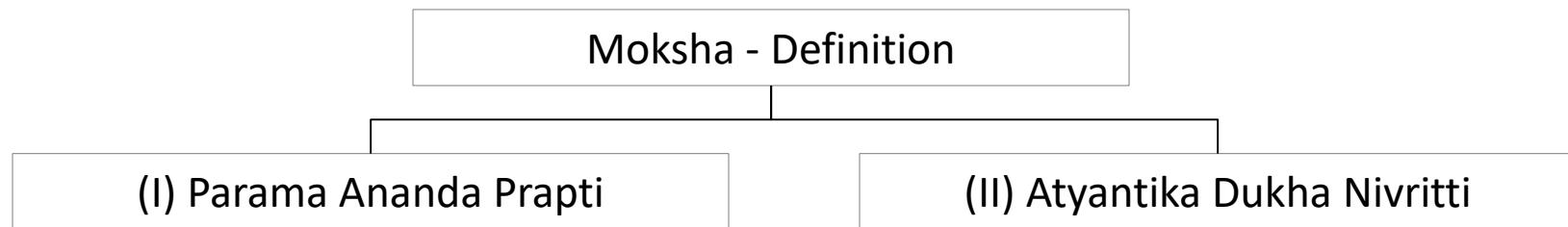
- Tada Eva, similarly at the time of claiming, it is claimed as though accomplished as a new accomplishment.
- Prapta Vastu, as though newly accomplished.
- Vyavakriyate, it is a figurative expression, not actual accomplishment.
- Accomplishment of accomplished is figuratively possible.
- **Paramananda Praptitihi, accomplishment of ever accomplished Paramanda is ultimate benefit of Vicahra Sagara Grantha.**



Topic 36 :

(३६) प्राप्तप्राप्तिरूपप्रयोजनं निरूप्येदानीं नित्यनिवृत्तनिवृत्तिरूपप्रयोजनमपि
युक्तमेवोक्तमित्युच्यते। रज्जौ सर्पस्य नित्यनिवृत्तस्यापि कदाचिद्द्वामादवभासे
सति, “रज्जुरेवेयम्” इत्यधिष्ठानसाक्षात्कारमात्रेण स निवर्तते यथा,
तथा स्वात्मनि भ्रमात् प्रतीयमानोऽपि संसारः, नित्यनिवृत्त एव
स्वस्वरूपापरोक्षसाक्षात्कारेण निशेषं निवर्तते। तस्मान्नित्यनिवृत्तस्यापि
निवृत्तिः, नित्यप्राप्तस्यापि प्राप्तिश्च वेदान्तग्रन्थस्य परमप्रयोजनं सुतरामुपपन्नमेव।

- Same law should be applied to 2nd definition of Moksha.



- Apply same principle, I am Atma ever free from Samsara.
- Samsara cannot exist in Atma.
- I don't have Samsara at any time, why remove non existent Samsara, illogical.

Nischaladasa's Answer :

- I agree I don't have Samsara at anytime.
- Because of ignorance, when I assume, I am Samsari, factually Samsara is not there.
- **There is seeming Samsara caused by ignorance, eliminated by Self knowledge.**
- Elimination is a great relief.

Example :

- Chinmaya Story.
- Seeming Bug in the ear removed by doctor and shown outside because patient had Doubt ringing in his mind!
- German medicine of water cured him.
- Vedanta Sravanam cures Samsara disease.
- Person relieved when Bug shown outside.
- Nivritasya Nivrittihi.
- Elimination of Bug which was absent.
- **Freedom from Samsara is also possible by this Jnanam – I am ever free from Samsara, imagined Samsara goes away.**
- Imagination is very powerful.
- Imagination that I am born, reborn is very powerful.
- **Assumption, I have Janma is very powerful.**

- I know I don't have Janma but I am worried about travel of Sukshma Shariram.
- I am Asanga Atma, I don't have any Sambandha with anyone but worried.

Sukshma Shariram

- Satyam

- Mithya
- Not mine
- But worried about its travel after death of body.

- Means, not heard Vedanta properly.
- Vedanta study should remove worry about Atmas rebirth and not worry about Mithya.
- Unconnected Sukshma Sharirams rebirth.
- Only when we stop this prayer, then Jnanam successful.
- This is difficult because Tamo Guna powerful.

Gita :

दैवी ह्येषा गुणमयी
मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते
मायामेतां तरन्ति ते ॥७-१४॥

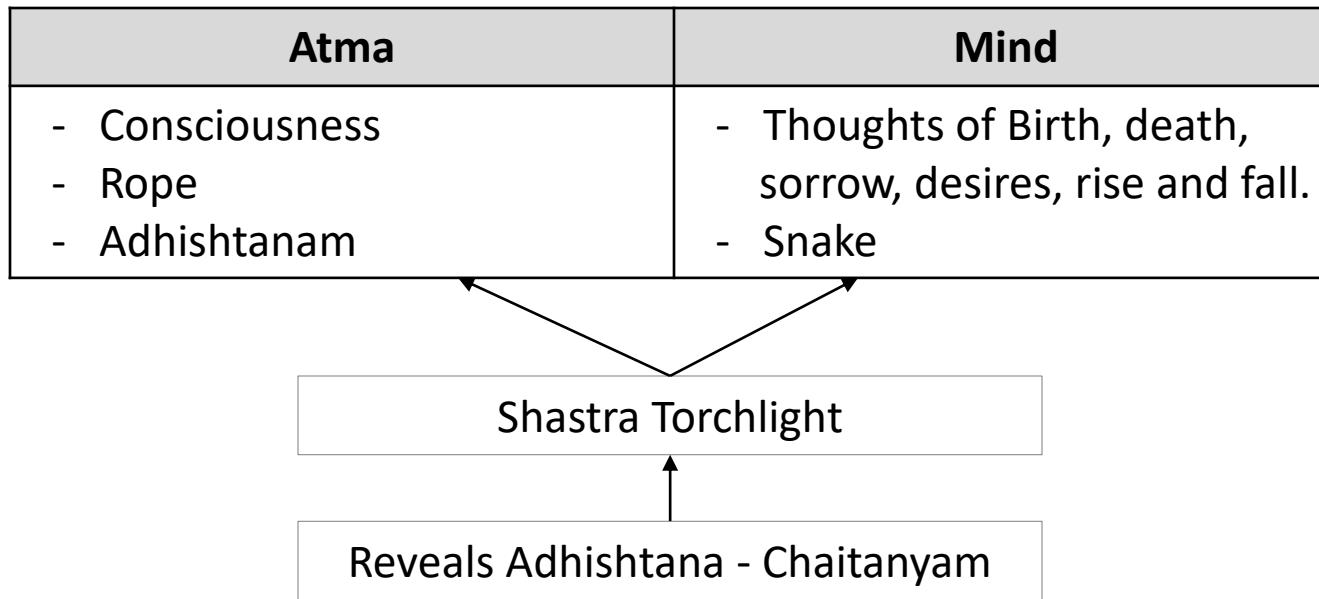
daivī hyēṣā guṇamayī
mama māyā duratyayā ।
māmēva yē prapadyantē
māyāmētāṁ taranti tē ॥ 7.14 ॥ 391

Verily, this divine illusion of Mine made up of gunas (caused by the qualities) is difficult to cross over; those who take refuge in Me, they alone can cross over this illusion.
[Chapter 7 – Verse 14]

- Vichara Sagara will eliminate Vichara about Punar Janma.
- Imaginary rebirth must be removed.
- Prapta Prapti Prayojana Nirupaya.
- After talking about benefit of accomplishment of accomplished now, 2nd benefit of elimination of ever absent Samsara, Punar Janma.
- **We have to eliminate Samsara because we have imagined Samsara.**
- **Therefore, imagined Samsara has to be dropped.**

Example :

- Rajju – Sarpah.
- Even though Snake absent in Rope in 3 periods of time, Snake comes under Nitya Nivritti Sarpaha category.
- Non existent Snake appears as though existent by Brahma.
- Take torchlight and see there is Adhishtana Rope alone.
- Sakshat Kara Matrena, clear knowledge, no mystic connotation.
- Understanding Rope not mystic experience but clear Rope knowledge.
- Atma Sakshatkara like Rajju Sakshatkara, no mysticism involved.



- No mysticism, Nirvikalpa Samadhi involved.
- It is crystal clear understanding.
- **Rajju Sakshatkara is clear understanding that it is a Rope.**
- **Nonexistent Snake goes away.**
- Where did it go away?
- Where Sukshma Shariram goes away after Jnanam?
- Is like Asking what happens to Snake after knowledge.
- Rope Snake mixed with Panchabhutas.
- Jnanis Sukshma Shariram mixed with Pancha Butas.

Mundak Upanishad :

गताः कलाः पश्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्वे एकीभवन्ति ॥ ७ ॥

Gatah kalah pancadasa pratistha devasca sarve prati-devatasu I
karmani vijnana-mayas-ca atma pare-'vyaye sarva eki-bhavanti II 7 II

The fifteen Kala-s (parts) enter into their elements, their Devata-s (senses) into their corresponding Deva-s (deities), and their deeds and their 'Self-full-of-knowledge' (intellectual self) all get united, in the highest and imperishable Brahman. [III – II – 7]

- Pancha Pranas merge into Samashti Pranas.
- Jnana Indriyas merge into Devata.
- Don't ask what happens to Sukshma Shariram after Jnanam.

Very important Tip :

- **When questions come in mind about Anatma after Jnanam, don't engage in those questions.**
- **Mithya Anirvachaniyam, don't probe after Jnanam.**
- What happens to Mithya Jnanam, don't probe.
- Note in mind, it is Mithya.
- Mithya Anatma not worth probing into.
- **Don't forget fact, Anatma is experiencable but Mithya, not Satyam, not real.**

Real	Unreal
<ul style="list-style-type: none"> - Atma - Satyam 	<ul style="list-style-type: none"> - Anatma - Mithya - Body + Mind + Universe = Jagat.

- **Trim curiosity w.r.t. post Jnanam.**
- **Details of post Jnanam, Jnanam Anantara, don't probe.**
- When you probe, different Acharyas will give different answers but there will never be satisfaction because Anatma is Maya, born of Moola Avidya, self ignorance.
- Moksha then will be possible, only when your intellect stops the probe.
- After understanding Anatma Mithyatvam, stop questions regarding mind, body, world minus Chaitanyam.
- Nivartate, Rope Snake goes away, don't ask, whether it goes north or south, will put Koshakattai in mouth.
- Thatha Svatmani, Pranat Pratiyamana Api...
- In Svatma, because of Moola Avidya, world is ever appearing, as good as absent.
- Sva Svaroopa Aparoksha Sakshat Karena, like Rajju Sakshatkara.
- **I was, I am, I ever will be Brahman.**
- Nisshesha Nivartate, world is eliminated, falsified.
- **Don't ask more questions regarding falsified world.**
- **Remember it is false Mithya always.**

World	I am
Mithya	Satyam

- Nitya Nivritasya Api Nivrittih.
- **Elimination of ever eliminated like Accomplishment of ever accomplished.**
- This is Vedanta Vichara Granthasya Parama Prayojanam.
- After Jnanam, Aham Satyam Jagan Mithya.
- **This experienced world can't affect me.**
- How long world continues, why world continues, not interested in details, accept it as Mithya.

Vivekachoodamani :

सन्नाप्यसन्नाप्युभ्यात्मिका नो
 भिन्नाप्यभिन्नाप्युभ्यात्मिका नो ।
 साङ्गाप्यनङ्गा ह्युभ्यात्मिका नो
 महाद्भूताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no
 bhinnāpyabhinnaāpyubhayātmikā no ।
 sāngāpyanāngā hyubhayātmikā no
 mahādbhutā'nirvacanīyarūpā ॥ 109 ॥*

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]

- **Due to Moola Avidya, Maya, world is appearing in Atma, it is as though as absent.**

Exactly like

Accomplishment of the already
accomplished

Is Parama Prayojanam

- No more curiosity of false world.
- Let world continue, don't hate world.

Gita :

ज्ञानं तेऽहं सविज्ञानमि
इदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यद्
ज्ञातव्यमवशिष्यते ॥ ७-२ ॥

jñānam tē'ham savijñānam
idam vakṣyāmyaśēṣataḥ ।
yajjñātvā nēha bhūyō'nyad
jñātavyamavaśiṣyatē ॥ 7-2 ॥

I shall declare to thee, in full, this knowledge combined with Realisation, which being known, nothing more here remains to be known. [Chapter 7 – Verse 2]

- Let interactions continue in Vyavahara, ask how was USA trip, act like Roman in Rome, not be Roman.
- **Act like Samsari (not Mukta) Amidst Samsaris.**

Benefit :

- Sutaram Upamanam.
- Benefit, very much possible.

Second Objection – Technical – Tarqa Language

Topic 37 : द्वितीयाक्षेपः:

(३७) द्वितीयाक्षेपः- ननु सविलासाज्ञाननिवृत्तिः परमानन्दावासिश्च ग्रन्थस्य प्रयोजनमित्युक्तं न सङ्गच्छते। यतो निवृत्तिर्नामि निशेषनाश एव; नाशस्तु प्रध्वंसाभाव एव। अतोऽनर्थनिवृत्तिरूपाभावस्य परमानन्दप्रासिरूपभावस्य चैकत्र मुक्तिस्वरूपे सामानाधिकरण्यं न घटेत, भावाभावयोरन्योन्यविरोधात्, विरुद्धयोर्धर्मयोरेकत्र युगपत्समावेशायोगाश्च। तस्मादुक्तप्रयोजनं ग्रन्थस्य न संभवतीति चेत्—

Purva Pakshi :

Moksha – mixture of

- Parama Ananda Prapti
- Prag Bava Rupam
- Presence
- Attainment of Ananda

- Atyantika Samsara, Dukha Nivritti.
- Elimination
- Posterior nonexistence
- Abava Rupam
- Absence after death
- Pradvamsa Abava

- Bava – Abava Mishram is Your definition of Moksha.
- Bava – Abava are opposite attributes, existence – nonexistence.
- Opposite attributes can't coexist, not logical.
- Moksha impossible, Vedanta Vichara will not give Moksha.
- **Moksha does not exist because it is combination of opposite attributes.**

Purva Pakshi :

Savilasa Agyana Nivritti :

- Elimination of product of ignorance, Dukham, Samsara and attainment of Paramananda is benefit of Vichara Sagara.
- This statement of Nishchaladasa is not possible.
- Why?
- Yataha, Nivritti Nama Nissesha Nasha.
- Total destruction of Agyanam, Samsara, Dukham, Pradvamsa Abava – posterior nonexistence cannot coexist with Paramanda Prapti Rupa Bava.

Paramananda Prapti	Dukha Nivritti
<ul style="list-style-type: none"> - Positive existence - Bava 	<ul style="list-style-type: none"> - Abava - Nonexistence

- Bava and Abava – in one locus not possible.

- Nature of liberation is Mukti Svarupa and nature of bondage in one locus not possible.
- Samanadhi Karanyam, coexistence in one locus at same time not possible.
- Bava and Abava can't coexist.
- Anyonya Virodha, mutually opposed attributes.
- Darkness and light can't exist in one locus at same time.

Light	Darkness
<ul style="list-style-type: none"> - One place - One time 	<ul style="list-style-type: none"> - Another place - Another time

- Different times in one locus possible.
- Yugapath – at same time, place, opposite attributes can't coexist.
- In one person Moksha can't be there because Bava, Abava together not possible. (Posterion nonexistence of Dukham and existence of Parama Ananda not possible).
- Therefore, benefit of Moksha not possible.
- If Prayojanam absent, one part of Anubandha Chatushtayam for Shastra will be missing.
- Shastram Na Arambaniyam, no class, Shastra invalid.
- Without passport, visa, can't enter country.
- Without Anubandha Chatushtayam, can't do Vedanta Vichara.

Topic 38 :

(३८) तत्समाधिः - नैष दोषः ।

सविलासाविद्यानिवृत्तेरधिष्ठानब्रह्मचैतन्यमात्रत्वात्
ततोऽतिरिच्यते सा। यथा आरोपितसर्पनिवृत्तिरधिष्ठानरज्जुमात्रं,
एवं कल्पितनामरूपात्मकसकलवस्तुनिवृत्तिरपि
तदधिष्ठानचिन्मात्रमेव, न ततोऽतिरिक्तेति सिद्धम्।

Essence of Answer :

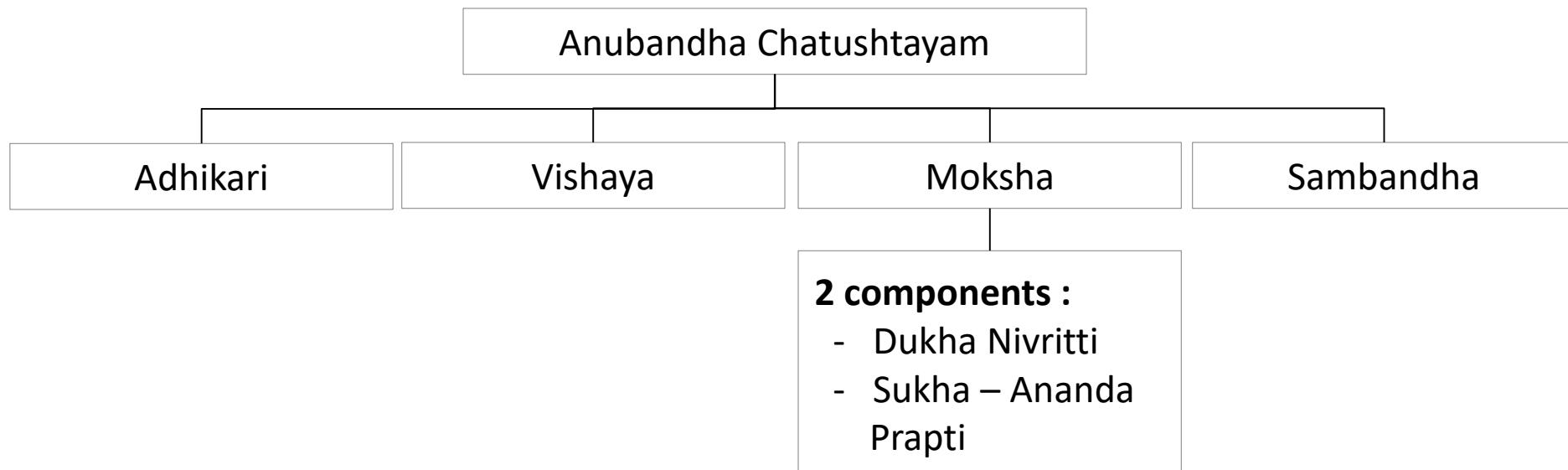
- From Tarqa Shastra angle.
- Experience of Abava, is Absence of certain thing upon a locus.

Example :

- Upon my hand a pot is not there.
- Haste Ghata Abava.
- Ghata Abava is there in the hands.
- Is Ghata Abhava a thing located in the hands?
- It is not a thing.
- I am experiencing absence of pot on hand.

- I am experiencing Absence of world on consciousness.
- What are you experiencing?
- Means experiencing hand only, experiencing consciousness only.
- Ghata Abava = Kevala hand.
- Jagat Abava = Kevala Chaitanyam.
- In Tarqa Rule Abhava Adhikaranam Purvaka.
- Ghata Abhava = Hasta only.

Revision (32) :



Purva Pakshi – Objection : Topic 37

- Not logically possible, any Nivritti is elimination, absence, Abava.

Example :

- Roga Nivritti = Freedom from disease
 - = Absence of disease
 - = Abava Rupam
- Pradvamsa Abava Rupam, later Abava, comes after treatment.
- Nivritti = Abava Rupam.
- Prapti = Bava Rupam.
- Moksha = Bava + Abava.
- Such a thing not possible, opposite attributes.
- Absence, nonexistence, presence, existence can't be combined to get Moksha.

Topic 38 :

- Nishchaladasa – Tarqa Answer.
- No such thing called abava.
- **Abava refers to bava Padartha only.**
- **Abava is figurative language, refers to Bava Padartha only.**
- **Abava, nonexistence in Vedanta does not exist.**
- How it refers to figuratively as Bavapadartha?

Example :

- Is there pot or not in my hand?
- Asti or Na-Asti?
- I experience absence of Pot in your palm means experiencing palm only.
- Abava in Tarqa = Bava Buta, locus in which Abava is referred.
- Abava always refers to Bava Padartha, in which Abava is mentioned.
- Example :
 - I. Ghata Abava = Bava Padartha.
 - II. In the vessel no water, waters absence = Empty container present = Bavam.
 - III. In the pocket, no money, money Abhava = Empty pocket Bava.
- In Vedanta no nonexistence principle.

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

Sadeva somyedamagra āsīdekamevādvitiyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitiyam
tas mādasataḥ sajjāyata.

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- **Abava is Adhikarana Rupam in Tarqa Shastra Niyama.**
- **Place where you talk about Abava = Adhishtanam.**
- Samsara Abhava, Dukha Abhava = Abava of Dukha is located in Atma, Brahman.
- Adhikarana Rupam Brahmeiva.
- **Avidya Bava = Adhikarana Rupa Atma eva.**
- **Rope Snake Abava, refers to Rope Snake Adhikarana Rupam, locus of Rope Snake, Rope.**
- Rope is bhava, Asti Rupam, existence.
- Avidya Nivritti Bava Braheiva.
- No question of opposite attributes coexisting.
- Avidya Nivritti = Bava Rupam.
- Dukha Nivritti = Bava Rupam.
- Ananda Prapti = Bava Rupam.
- Ubayoho Bava Rupatvat, Shuddham Dharmayoho Samhara Rupa Dosha Neiva Asti.
- Tasmat Moksha Sambavati.
- Vichara Sagara Saprayojana Eva Siddham.
- Dukha Abava = Peace.
- Ananda Bava Prapti = Joy.
- Moksha = Peace + Joy... (in down to earth language).

- Neiva Dosha, no defect you are talking about.
- Sa Vilasa Avidya Nivrutte.
- Removal of ignorance alongwith its products (Vilasa), misconceptions, Kartrutvam, Boktrutvam, Pramatrutvam, are also Vilasa.
- **Adhishtana Brahman is Chaitanya Matram, not Abava Rupam, refers to Adhishtanam.**

- What is Adhishtanam?
- Brahma Chaitanya Matrutvat.
- Therefore, Na Tataha Sa Avidya Nivritti.
- **Absence of Moola Avidya, ignorance = Presence of Brahman only.**
- Yatho Aropita Sarva Nivritti.
- **Elimination or absence of superimposed Snake, does not refer to absence.**
- **Figuratively, it refers to Adhishtana Rajju Matram, because there is no such thing called Absence.**
- Evam, in the same manner, Kalpita Sakala Nivritatmika Vastu Nivritti.
- Absence of entire superimposed Dvaita Prapancha, Kalpitam, superimposed in all 3 states of consciousness, Nama Rupa Anatma Abava, is absent in Satyam, Moksha.
- Absence does not refer to absence but refers to Adhishtana of whole Dvaita Prapancha, Brahma Chaitanya Atma.

- Adhishtanam = Tan Matram Eva.
- **World is not there in Sushupti = Brahman alone is there.**
- Dvaitam is not there = Advaita Atma alone is there.
- Na Tataha Atiriktat, iti Siddham.
- **Absence is nondifferent from Adhishtanam.**

आरोपितप्रतियोगिकप्रध्वंसस्य प्रतियोग्यधिष्ठाने
 भासमानस्याधिष्ठानमात्रत्वनियमात्। तदुक्तं वातिके
 “अधिष्ठानवशेषो हि नाशः कल्पितवस्तुनः” इति।

Law Tarqa Language :

- **Absence of superimposed object, experienced after knowledge is the knowledge of Adhishtanam.**

<ul style="list-style-type: none"> - Absence of Superimposed Snake experienced after knowledge of Rope. 	<ul style="list-style-type: none"> - Absence of superimposed 3 states, 5 Koshas, 3 Sharirams, Anatma, after knowledge of Atma.
<ul style="list-style-type: none"> - Where do we experience? On the Rope. 	<ul style="list-style-type: none"> - Where do we experience? On Brahman.

<ul style="list-style-type: none"> - We say there is no Snake on the Rope 	<ul style="list-style-type: none"> - We say there is no world in Brahman.
<ul style="list-style-type: none"> - Absence of Snake experienced upon Rope. 	<ul style="list-style-type: none"> - Absence of world, Anatma experienced upon Brahman.
<ul style="list-style-type: none"> - That Snake Absence is Rope only. 	<ul style="list-style-type: none"> - That world absence is Brahman only.
<ul style="list-style-type: none"> - Snake Absence = Positive entity, Bava Rupa Rope. 	<ul style="list-style-type: none"> - World – Absence = Positive entity, Bava Rupa Brahman.

- Pratiyogi Adhishtane Bhavamanasya Adhishtana Matra Niyamet.
- This Niyama has to be noted.
- Tad Uktam Vartika, Adhishtana Vastuni Nasha Seshaha.
- **Always, absence of superimposed object should be understood as locus in which it is experienced.**
- **Adhishtana Avsaesha :**

Presence of Adhishtanam alone is called Nashaha, absence.

- Kalpita Vastunaha, of superimposed object.

Quotation from Vartikam :

- “Adhistana Vashehi Nashaha Kalpita Vastuni”.
- Quotation could be from Brihadaranyaka Upanishad, Taittriya Upanishad, Manasalilosa Vartikam.

अयमेव भगवत्पादादीनामाशयः आकरादिषु स्फुटतरः ।
 अत एव प्रकृतेष्यनर्थनिवृत्तिर्ब्रह्ममात्रमित्युक्तदोषानवकाशः।
 सर्वानिर्थदृष्यकल्पनाधिष्ठानत्वाद्ब्रह्मणः। तश्च ब्रह्म
 सिद्धवस्तुस्वरूपत्वाद्ब्रह्मावरूपम्। तस्मादनर्थनिवृत्तेर्भावरूपत्वादेव
 तस्या अस्मिन् ग्रन्थे प्रयोजनत्वकथनं युक्तमेवेति।

- This law, reveals the presence of a thing on which the absence is referred to.
- Abavasya Adhikarana Roopatvat Niyamaha... Name of the rule.
- This idea presented by all Acharyas including Shankara.
- Anartha Nivritti, Dukha Nivritti is not abaava Roopam, but Brahma Maatram, bhava Roopam only.
- The logical defect that Purva Pakshi charged on us has no scope.
- Brahman happens to be the Adhishtanam.
- Drishya Prapancha and all Anarthams, is superimposition only.
- Nivritti and Kalpana must go together.

Buddhism Shoonya Vada	Advaitam
<ul style="list-style-type: none"> - Negate the Adhishtanam 	<ul style="list-style-type: none"> - Does not negate the Adhishtanam Brahman. <p>Brihadaranyaka Upanishad :</p> <ul style="list-style-type: none"> - Yam Neti Neti Vachanai... - Advaita does not talk of Shunyam. - What remains after negation of everything is the negator, Brahman, Sakshi. - Sakshi can never be negated.

Brihadaranyaka Upanishad :

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति ; प्राण इति ;
 कस्मिन्नु प्राणः प्रतिष्ठित इति ; अपान इति ; कस्मिन्न्वपानः
 प्रतिष्ठित इति ; व्यान इति ; कस्मिन्नु व्यानः प्रतिष्ठित इति ;
 उदान इति ; कस्मिन्नूदानः प्रतिष्ठित इति ; समान इति ;
 स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि
 शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति ।
 षटान्यष्टाव्यायतनानि, अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः;
 स यस्तान्पुरुषान्निरुद्ध्वा प्रत्युह्यात्यक्रामत्, तं त्वौपनिषदं
 पुरुषं पृच्छामि ; तं चेन्मे न चिच्छ्यसि, मूर्धा ते
 विपतिष्यतीति । तं ह न मेने शाकल्यः ; तस्य ह मूर्धा
 विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्य-
 मानाः ॥ २६ ॥

kasmin nu tvāṁ cātmā ca pratiṣṭhitau stha iti. pkasmin nu
 tvāṁ cātmā ca pratiṣṭhitau stha iti. prāṇa iti. kasmin nu
 prāṇah pratiṣṭhita iti. apāna iti. kasmin nv apānaḥ pratiṣṭhita iti.
 vyāna iti. kasmin nu vyānaḥ pratiṣṭhita iti. udāna iti. kasminn
 ūdānah pratiṣṭhita iti. samāna iti. sa esa, na iti. na ity ātmā,
 agrhyah na hi grhyate, aśiryah, na hi śiryate, asaṅgah na hi sajyate,
 asito na vyathate, na riṣyati. etāny aṣṭāv āyatanāni, aṣṭau lokāḥ,
 aṣṭau devāḥ, aṣṭau puruṣāḥ. sa yas tān puruṣān niruhya
 pratyuhātyakrāmat, tam tvā aupaniṣadām puruṣam pṛcchāmi.
 tam cen me na vivakṣyasi mūrdhā te vipatiṣatīti. tam ha na mene
 sākalyah, tasya ha mūrdhā vipapāta, api hāsya parimoṣiṇo'sthīny
 apajahruḥ, anyan manyamānāḥ ॥ 26 ॥

On what do the body and the heart rest? On the Prana. On what does the Prana rest? On the Apana. On what does the Apana rest? On the Vyana. On what does the Vyana rest? On the Udana. On what does the Udana rest? On the Samana. This self is That which has been described as Not this, not this, It is imperceptible, for it is never perceived; undecaying, for It never decays; unattached, for It is never attached ; unfettered – It never feels pain, and never suffers injury. These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upanishads, who definitely projects those beings and withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off. Sakalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else. [III – IX – 26]

- Negator of Adhishtanam is Bava Rupam.
- See significance of all this.
- Tatena Brahma Siddha Vastu.
- **That Adhishtanam is ever evident consciousness principle.**
- **Svayam Prakasha Chaitanyam Rupatvat, Bava Rupam.**
- Unlike Purva Pakshi – Contention that it is Abava Padartham.
- Tasmat, Anartha Nivartate Bhava Rupatvat...
- **Absence of Dukham not negative principle, is the crucial sentence.**
- It is a positive principle.

Absence of Dukham

Negative principle

Positive Principle

- Purva Pakshi Contention

- Adhishtanam
- Vichara Sagara Grantha

- Therefore Prayojanam of Vichara Sagara Grantha possible.
- Both components are Bava Rupam, Dukha Nivritti and Sukha Prapti.
- **Not Bava – Abava Samyoga, but Bava – Bava Samyoga.**
- Anubandha Chatushtayam Sambavita, Arambana Sambavita.
- Start Vedanta class, this is preparing student.
- Topic 38 – Answers objection of Purva Pakshi.
- 3rd Anubandha over.

4th Anubandha :

Topic 39 : Establishing the Relation संबन्धनिरूपणम्

(३९) संबन्धनिरूपणम् - (१) ग्रन्थस्य विषयस्य (प्रमेयस्य) च
प्रतिपाद्यप्रतिपादकभावः संबन्धः। ग्रन्थः प्रतिपादकः,
विषयः (जीवब्रह्मैक्यं) प्रतिपाद्यः । यत्, विषयं विविच्य
बोधयति, तत् प्रतिपादकम्, यत् बोध्यते तत्प्रतिपाद्यम्।

- Sambandha not clearly discussed in other texts, it is clearly analysed in Vichara Sagara.
- Analysis of relationship.

Rule No. 1 :

- Relationship depends on 2 factors, 2 entities.

Example :



Sister

Mother

Wife

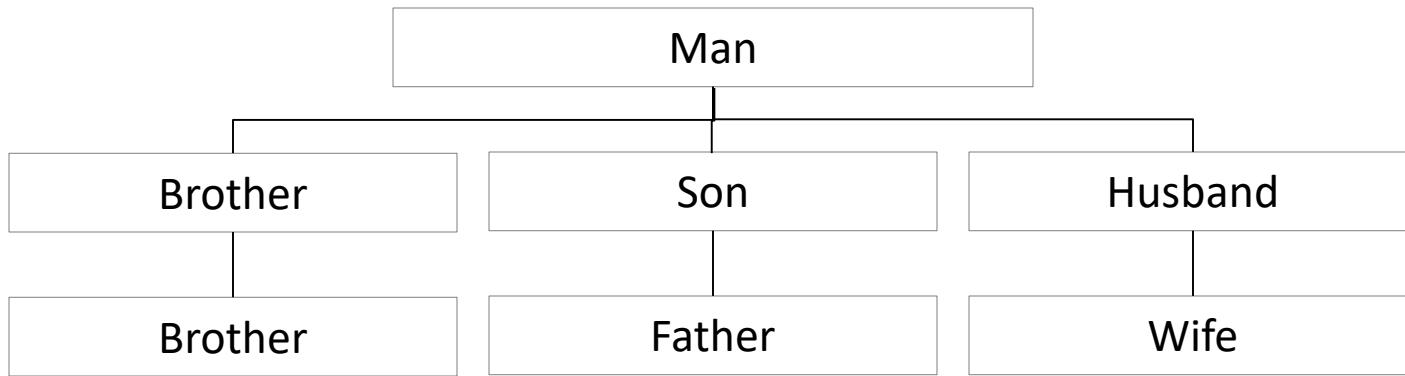
Daughter

Sister

Daughter

Husband

Mother, Father 413



- Relatum, Relata – university language.

Relationship in Vedanta :

I) Book – Pramanam and Subject matter (Knowledge)

- Pramanam – Prameyam.
- Like eye – colour.
- **Revealor – Revealed relationship.**
- **Expounder – Expounded relationship.**
- Pratipadaka – Pratipadya.
- Grantha – Vishaya, ideas, contents.

II)

(२) अधिकारिफलयोः प्राप्यप्रापकभावरूपः संबन्धः।
 फलं प्राप्यं, अधिकारी प्रापकः। यद्वस्तु लभ्यते तत्
 प्राप्यं, यो लब्धा स प्रापकः।

Adhikari	Phala
Student	Result / enquiry
Pramata	Prama knowledge - Moksha
Beneficiary	Benefit

Between	Sambanda / Relationship
<ul style="list-style-type: none"> - Adhikari – Phalam - Beneficiary – Result - Attainer – Attained 	<ul style="list-style-type: none"> - Obtainer – Obtained - Prapakaha – Prapyam - Enquiry - Result

III) 3rd type :

(३) अधिकारिविचारयस्तु कर्तुकर्तव्यभावरूपः संबन्धः।
 अधिकारी कर्ता, कर्तव्यो विचारः। यः करोति सः
 कर्ता, यत् क्रियते तत्कर्तव्यम्।

Between		Relationship
Adhikari	Study	<ul style="list-style-type: none"> - Doer - duty - Performer - Kartru – Karma
<ul style="list-style-type: none"> - Karta - Student - Pramata 	<ul style="list-style-type: none"> - Pramana Vichara - Knowledge 	

IV) 4th type :

(४) ग्रन्थज्ञानयोः जन्य जनकभावः संबन्धः। विचारद्वारा
ज्ञानं प्रति ग्रन्थो जनकः ज्ञानं जन्यम्। यदुत्पादयति
तज्जनकं, यदुत्पृथ्यते तज्जन्यम्। एवमेव संबन्धान्तरमपि बोध्यम्।

Between	Relationship
<ul style="list-style-type: none"> - Book – Knowledge - Pramana – Prama 	<ul style="list-style-type: none"> - Producer – Produced - Janya - Janaka

Parent	Child Relationship
Pramanam	Jnanam Relationship

- **Janya – Janaka Sambandha.**

यस्तु साधनसंपन्नो जिज्ञासु प्रथमं पठेत्।
इमं तरङ्गं सततं मुक्तोऽसौ नात्र संशयः॥

Mangala Sloka :

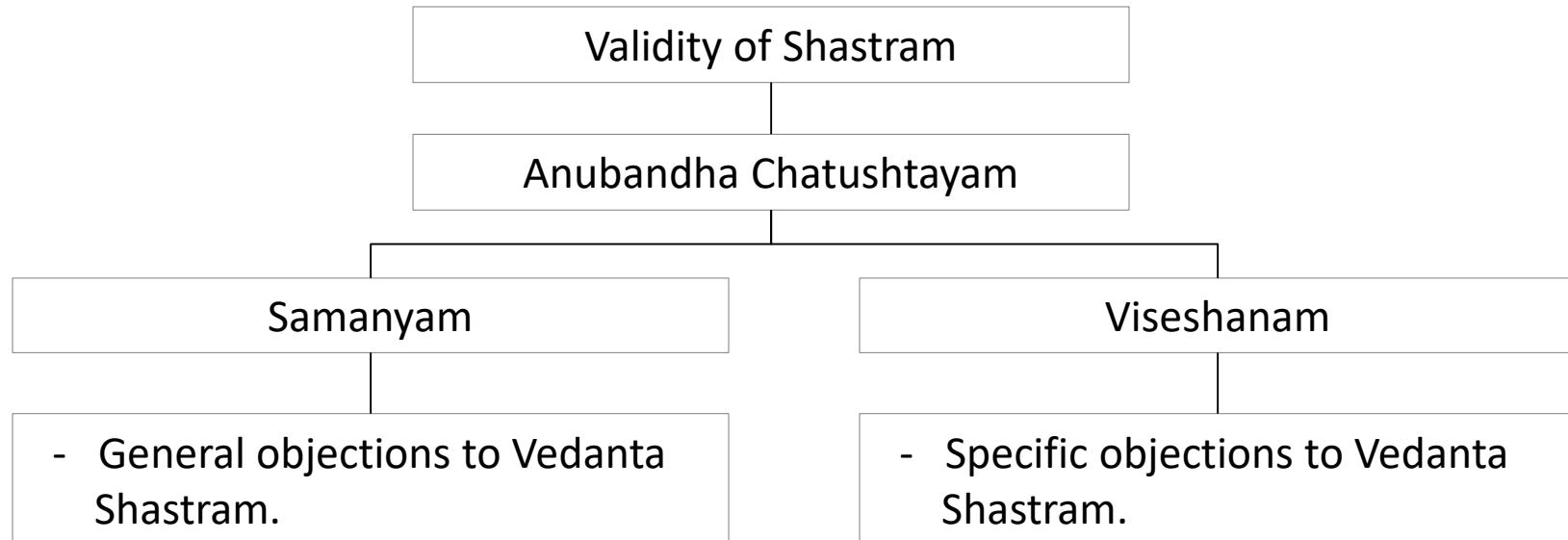
- If a qualified student studies the first chapter – Tarangam repeatedly, by itself it will give him liberation, Mukti.

- There is no doubt in this regard.

इति श्रीवासुदेवब्रह्मेन्द्रसरस्वतीविरचिते विचारसागरे
अनुबन्धसामान्यनिरूपणं नाम प्रथमस्तरङ्गः ॥

Revision :

- Vichara Sagara – 7 Tarangas (Chapters)
- 1st Taranga – 39 topics.
- 2nd Taranga – 69 Topics.



- 4 factors required to Start study of Shastram.

Anubanda Chatushtayam

Adhikari

Vishaya

Prayojanam

Sambanda

5 exercises in spiritual Journey

Sravanam No. 2

Sravanam No. 3

Sravanam No. 1

Mananam

Nididhyasanam

Sravanam No. 1 :

- Tat Parya Nirnaya Rupa Sravanam.
- Determine What is central theme of Vedanta.
- Advaitam, Dvaitam, Visishta Advaitam.
- Refute other interpretations of other Acharyas.
- 6 clues, interpretational enquiry.
- Upasamahara, Apoorvata.

Sravanam No. 2 :

- Padartha Nirnaya Rupa Sravanam.
- Analysis of Tvam Padartha, Jivatma Svarupam.
- Analysis of Tat Padartha, Paramata Svarupam.

Sravanam - Enquiry

Jivatma Svarupam

- Avasta Trayam, Pancha Kosha Viveka, Drk Drishya Viveka.
- Arrive at Tvam Padartha Nirnayanam.

Paramatma Svarupam

- Srishti Vichara
- Adhyaropa – Apavada Nyaya.
- Arrived at Tat Padartha Nirnayanam.

- Independently arrive at Jivatma / Paramatma Svarupam.
- No Aikyam, equation in Sravanam No. 2.
- Jatakam Matched, engagement done.

Sravanam No. 3 :

- Wedding
- Crucial enquiry.
- Vakyartha Nirnaya Rupa Sravanam.
- Lakshyartha Nirnaya Rupa Sravanam.
- Jahati, Ajati, Baga Tyaga Lakshanam.
- Partial or total identity.

- **Mahavakya Vichara in Naishkarmya Siddhi, Sruti Sara Samuddaranam, Vakhya Vritti.**
- Jivatma / Paramatma Aikyam revealed in Sravanam No. 3.
- **Chronological order in with Sravanam is implemented :**
 - I. Sravanam No. 2 → Understand Jivatma / Paramatma Svarupam – gives Paroksha Jnanam.
 - II. Sravanam No. 3 → Aikyam → Gives Aparoksha Jnanam.
 - III. Sravanam No. 1 → Comparative study, interpretational Analysis comes later, remove doubts.
 - IV. Mananam.
 - V. Nididhyasanam.
- Sravanam No. 1, Mananam, Nididhyasanam to gain Nishta in Aparoksha Jnanam.
- Clear intellectual doubts.
- Once obstacles removed, come to realise my understanding is more than enough to claim I am Jnani, Mukta.
- Sravanam No. 3 gives Aparoksha Jnanam but student has no confidence to claim I am Jnani, Mukta.
- Hence it is followed by Sravanam No. 1, Mananam, Nididhyasanam.
- They are not for Aparoksha Jnanam.
- This is most important message of 1st Chapter.

- Sravanam No. 1, Mananam, Nididhyasanam meant for removing intellectual misconceptions.
- Previously I had only Jnanam, now I am Mukta.
- I have same knowledge, but now know understanding is more than enough for claiming I am Jnani, Mukta.
- Order important.
- Nididhyasanam : Not for Aparoksha Jnanam.
- It is for Viparita Bavana Pratibandha Nivritti.
- This is most important message of Chapter 1.